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Realizing a Civilized Urban Society through the Application of Al-Ghazali's Tasawwuf Teachings (A Study of the Taklim Assembly of Kitab Ihya 'Ulumuddin)

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Abstract
The reinterpretation and contextualization of the spiritual value of Sufism will be more meaningful if it is applied in a practical way to social life. The concepts of Love, Sincerity, and Patience in Sufism become meaningful for people who are currently experiencing the emptiness of the heart. Through Sufistic values, urban communities can practice applicable spiritual values amid the increasingly complex dynamics of modern human life. The purpose of this study is to describe the Sufistic values taught in Imam Al-Ghazali's Sufism teachings and the relationship between Sufistic values and social intelligence in urban communities. The research method employs a qualitative approach, utilizing a field study research design through an interactive model. Through this research, Imam Al-Ghazali's Sufistic values are found to have a close relationship with social intelligence. Sufistic values are indirectly able to provide awareness to a person on how to communicate, relate, and interact with urban communities that have increasingly complex problems. So socializing and socializing are not easily influenced by negative things with the religious stigma that has an impact on one's psychological side.

Keywords: *Sufi Values; Social Intelligence; Society*

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Introduction

The development of technology has had a huge impact on all aspects of life. It is undeniable that this is very helpful for humans, such as ease of transportation, communication, the rapid sophistication of technology and science, the breadth of living fields and many other benefits. So, we can notice that life has become very pleasant and seems to be an "easy life". On the other hand, people flock to develop their abilities, they are increasingly competitive to gain many benefits by directing all skills according to their fields so that not a few humans consider themselves great even to the point of nullifying God's power over abilities that are only entrusted from God. They say "I'm great at creating these applications" they have neglected to express gratitude to Allah for inspiring us to develop these applications. It is undeniable that the people of this era have a luxurious and individualistic lifestyle and

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even some humans are arrogant and full of prestige to others. There are many irregularities in this reality where spiritual life is increasingly dry and shallow because the measure of progress is more focused on material issues than spiritual values (Suhartiningsih et al., 2021). It's fascinating that a lot of resources suggest that spirituality will become popular in the twenty-first century (Ruslani, 2000).

The meaning implied in this phenomenon is the destruction of the Muslims' faith due to the glorious thought with the majority of the emergence of modernism actions that are hedonism and secularism whether recognized or not to build spiritualists in the midst of social change (Ichwan et al., 2024). With very rapid progress with all worldly luxuries, humans should have arrived at the ambitioned living conditions, namely happiness, harmony, safety and peace. However, the facts that are presented are different from those exposed above, modernization actually makes humans fall into the hole of disaster, namely the spiritual crisis and morality, especially in the younger generation. To deal with world civilization that has tread on the critical period where noble humans lose their human values to ignore God's rules, humans need to be illuminated and watered by the values of Islamic knowledges whose description and application are contained in the teachings of Sufism. One of them is to form a nation that is moral, noble, tolerant, caring for others, all of which are imbued with faith and piety to Allah SWT (Ichwan et al., 2024). Sufism is one of the Muslim intellectual treasures whose presence is currently increasingly felt. According to Abuddin Nata, historically and theologically, Sufism escorts and guides the life journey of the people to be saved in the world hereafter. If thoroughly examined, it actually has aspects that have potential in all lines of human life, but this essence will be "to be wasted" if Muslims are unable to utilize "all the values of Sufism" as well as possible. Sufism is also one of the fields of Islamic study that focuses on cleansing the spiritual aspects of humans which in turn gives rise to noble moral goodness. The cleansing of the spiritual aspect of man is then known as the esoteric dimension or the innermost consciousness in human being (Sintasari, 2021). With the hope of being able to bring people to a new pattern of life with full awareness and rediscovery of the values and meanings of a moral, ethical life that is full of spirituality in the wrapping of Sufism.

Today, people need to purify themselves from the love of the world that drives their lusts to commit sin. Because, it causes humans to act arbitrarily without regard to others, conduct unhealthy competition by justifying all means, even seeking pleasure and enjoyment of the world freely. Such a way of life according to al Ghozali will lead humans to moral destruction (Azizah & Sunardi, 2019). Unfortunately, this kind of life will make people forget the nature of themselves as servants who must walk according to the rules and regulations that have been outlined by Allah.

Sufism is likened by Amin Abdullah to a "Magnet". It does not reveal himself to the public, but has extraordinary power. This potential can be utilized for anything. In modern life that is all material, Sufism can be developed towards constructive, both concerning personal and social life. When a society has been exposed to what is called alienation (alienation) due to the process of development and modernization, then that's when people need a deep spiritual guide to life to maintain the integrity of their personality (Amin Syukur, 2014).

Sufism offers the most sophisticated solution to overcome this problem, namely the process of cleansing the soul from the despicable traits of envy, spiteful, pride, showing off and anger with tips according to God's rules which are part of the values of Sufism. In this case, it can be done to cultivation of spiritual values to modern society today by using the Sufism approach through *majlis ta'lim*. However, the *majlis ta'lim* that is pioneered by the speaker has become a bone of contention for political interests and has entered the world of *Tariqah (Zamzami et al., 2022)*.

Majelis ta'lim plays a role as a community-based educational institution (learning society) that helps realize life long learning (long life education) in a society. It can be a non-formal educational environment which is a solution for people who want to increase and

DOI: 10.31004/obsesi.v9i2.6924
complete knowledge that may not have been obtained in formal institutions (Husnaini, 2016). In overcoming the problems that shackle this modern society, one solution is to return to religion by grounding spiritual values into life. In this case there are several ways in Imam Al-Ghazali's theory including *Takhalli* (self-emptying of despicable traits), *Tahalli* (adorning oneself with praiseworthy traits) and *Tajalli* (revealing the veil) (Noor et al., 2021).

Takhalli means emptying or cleansing oneself from despicable qualities and from the dirt of destructive heart disease. This can be achieved by distancing oneself from disobedience in all forms and trying to let go of the urge of evil desires. *Tahalli* is the stage of filling the soul with good qualities after being emptied of bad qualities. This does not mean that the soul must be emptied first and then filled. When you eliminate bad habits, you also fill in good habits. *Tajalli* means enlightenment or revelation. A term that developed among Sufism as a manifestation, the embodiment of the single (Suhartiningsih et al., 2021). A transmission of inner light, revelation of God's secrets, and enlightenment of the hearts of pious servants (Husnaini, 2016). Through this theory, it can be applied in the process of instilling community values using a Sufism approach through taklim assemblies in responding to the anxieties of society today.

Majlis Ta'lim is a teaching forum for the community, especially Muslims who want to deepen the teachings of the Islamic religion. It teaches religious knowledge in the fields of fiqh, monotheism and morals which are dimensions of the initial formation of understanding of Islamic teachings. The field of morals is the material that is most often presented at the *Majlis Ta'lim*, this is because morals are the source of attitudes which are directly related to society in everyday life.

Majlis Ta'lim which discusses about *Ihya' Ulumuddin* Book in KH. Hasyim Asy'ari's Mosque has its own characteristics or way of instilling spiritual values in society, namely by using a Sufism approach. In this *Ta'lim*, they not only carry out book recitations, but also provide coaching, developing good relationships between humans and Allah SWT, which is done by means of *istigasah*, carrying out learning in maintaining human relationships with each other and between humans and their environment through the teachings of the book in order to foster a society that is devoted to Allah SWT.

The substantial discussed in *Majlis Ta'lim* about *Ihya' Ulumuddin* uses Sufism approach as self-awareness of who we really are, where we are going and who we are actually aiming for. In this case, it is done through reading *Manaqib* Syaikhona Kholil Bangkalan, *Manaqib Ratib Al-Haddad* and *Manaqib Ratib Al-Attas*, all of which are directly connected to the saints of Allah. When it is connected to Allah's saints, the heart of someone who originally read it from a distance will definitely be closer to Allah SWT. Apart from that, there is also study of other books, including the books *Bughyatul Mustarsyidin, Nashoihul Ibad, Tanwirul Qulub, Syamail Muhammadiyah, Ayyuhal Walad, Tanbihul Mughtarrin,* and the book *Kasyifatus sajah*.

The implementation of Sufism is an interesting study to discuss in cultivating community spiritual values in the Majlis Ta'lim in KH. Hasyim Asy'ari's Mosque, Bondowoso. The Sufism approach can not only be implemented in the world of formal education such as Islamic boarding schools and in schools, but can also be used through *Majlis Ta'lim*. Sufism is also one of the most important studies in Islam to be applied in everyday life.

Therefore, with the existence of the *Majlis Ta'lim*, it is hoped that it can give a contribution by providing a way to empower the community to instill and improve their religious knowledge, especially morals towards themselves, which will later be able to shape and change their bad habits and base their worldly life with religious knowledge in all areas of their activities.

Methodology

This research uses a qualitative approach with an intensive field study research focus. The location of the research was the KH Hasyim Asy'ari Mosque, Kotakulon Bondowoso. Data analysis uses an interactive model developed by Miles, Huberman, and Johny Saldana, with

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comprehensive source and technical triangulation methods. Considering the complexity of the research problem, data collection was carried out using various methods as proposed by Bogdan and Biklen, including in-depth interviews, participant observation, and document study (Bogdan & Biklen, 1997).

Based on the research framework above, Reflective Thinking by combining inductive and deductive techniques comparatively is the analytical technique that is considered the most appropriate to be used in this research. To ensure that the results of the research discussion are accurate, to discover new things, or to strengthen and refute the results of previous findings regarding comparative studies between the *Tariqah Qadiriyah* and *Naqsabandiyah* at the al-Qodiri Islamic boarding school in Jember and the *Tariqah Tijaniyah* at the al-Maghfur Islamic boarding school in Bondowoso. According to Lincoln and Guba, there are four criteria for checking data validity, namely: degree of trust (credibility), transferability (dependability), and certainty (confirmability) (Guba & Lincoln, 1994).

Results and Discussion

Imam Al-Ghazali's Concept of Sufism

Sufism involves cleansing the heart of the association with creatures, separating oneself from instinctive behavior, restraining human characteristics, efforts to avoid the temptations of lust, adorning oneself with spiritual qualities, pursuing the true sciences, and following the law of the Prophet Muhammad. According to Al-Ghazali, Sufism is understood to be characterized by sincerity towards Allah and good relations with fellow humans. Sufism contains two elements. First is the relationship between humans and God and the relationships between humans. Second, the relationship is based on morals. The relationship with Allah is based on sincerity, which is characterized by eliminating self-interest in order to carry out Allah's commands. Meanwhile, relationships with humans are based on social ethics. One of them is to put other people's interests before one's own interests, as long as those interests do not conflict with the Sharia. Because, according to Al-Ghazali, anyone who violates the Shari'a is not a Sufi. If he claims to be a Sufi, then his confession is a lie Suhartiningsih et al. (2021).

Al-Ghazali's thoughts on Sufism are contained in his book Ihya' Ulumuddin, a book that describes a mind, an ability to present big problems in an easy structure, a combination of clarity of the brain with pure feelings of the heart. It is in this book that Al-Ghazali combines fiqh with Sufism and *kalam* science, all of which is for the purpose of strengthening faith and love for Allah SWT. There are three stages in Imam Al-Ghazali's concept, namely *takhalli* (attempting to empty oneself of despicable behavior and morals), *tahalli* (filling oneself with praiseworthy qualities, being physically and spiritually obedient), and *tajalli* (revelation of the supernatural light) (Hasan, 2014).

Sufism is one of the Muslim intellectual treasures whose presence is currently increasingly being felt (Zuhri, 2014). The essence of Sufism as the existence of spiritual conditions as the role of a change in mental attitude, a person's behavioral state from a less good condition to a better and more perfect condition (Nasution, 2003). In this case, Sufism is present in society as a solution to overcome and anticipate human psychological problems by reflecting back on Islamic values. Thus, it can be understood that Sufism is the fulfillment of human spiritual aspects (Al-Attas, 1997). With the hope of being able to bring humans to a new pattern of life with full awareness and rediscovering the values and meanings of a moral, ethical life that is full of the meaning of spirituality in the guise of Sufism (Zulkarnain, 2019).

Sufism is a transportation to achieve a noble personality. Sufism is an esoteric dimension that cannot be practiced separately from Islam, only Islam, the religion of Allah, can guide humans in achieving inner wealth, namely pleasure and peace. Sufism does not mean erasing sharia values, Sufism creates *tawazun* (balance) between the two, namely the external (shari'a/formalistic) and inner (substantialistic) elements. The essence of the teachings of Sufism is that it aims to obtain the pleasure of connecting with God, so that people will always feel the need for God by continuously remembering and worshiping, and they will

DOI: 10.31004/obsesi.v9i2.6924

always feel God's presence in all their life activities. This relationship is built on the basis of love (Rahmawati, 2015).

In the view of Sufism, Allah is not a terrifying being but He is a perfect, eternal, beautiful, merciful and loving Being, and is always present whenever and wherever, therefore He is the one we should love and serve. This intimate relationship will encourage humans to always flirt with their God, namely to do their best as the essence of the teachings of repentance. This ability to connect with God is believed to be able to integrate all the knowledge he has gained in the hustle and bustle of this world which seems to be falling apart. Through Sufism, humans are made aware that all sources of everything in this world come from God, even humans themselves come from God with free facilities offered by God to humans so that with Sufism, humans can direct all the knowledge they have to glorify God.

Sufism is a therapy that is very urgent in the life of modern (urban) society. There are important factors that mark the importance of Sufism for the life of modern society, including (Farida, 2011): 1) Sufism is a natural basis for every human being. Sufism is a divine potential that functions to design the pattern of world history and civilization. Sufism can also colour all activities with social, political, economic and cultural dimensions, 2) 2. Sufism as a tool for controlling and monitoring humans so that the colour of humanity is not tarnished by the negativity of modernization which leads to poor morals and human caring values, so that Sufism will accompany humans to become superior individuals and have good morals, and 3) 3. Sufism has the ability to form inner coolness that can be practiced by every Muslim from the lower, middle and even upper classes.

Implementation of Sufism in the *Majlis Ta'lim* of Ihya' Ulumuddin book in KH. Hasyim Asy'ari's Mosque.

In Sufism, there are three phases of soul education and the art of organizing the soul or heart, namely *takhalli, tahalli* and *tajalli*. In the *Majlis Ta'lim* of Ihya 'Ulumuddin book in KH. Hasyim Asy'ari's Mosque Kotakulon Bondowoso also applies these phases as a strategy or method for implementing Sufism values in fostering community spiritual morals. However, in this *Majlis Ta'lim* only reaches two stages, namely *takhalli* and *tahalli*, while for the *tajalli* stage the worshipers in that *Majlis Ta'lim* of Ihya 'Ulumuddin book in KH. Hasyim Asy'ari's Mosque have not reached that stage, because some of the worshipers are ordinary people who are just learning to know and get closer to Allah SWT.

Takhalli

Takhalli is the first step that Sufis must take, in the form of trying to cleanse themselves of their dreadful behaviour and morals. One of the most common dreadful morals is excessive love for worldly things. Hence, it is achieved by refraining from immorality and struggling against lust. In this regard, as a whole, man is not required to shun the problems of the world, but rather to eliminate desires. By suppressing the impulses that destroy thoughts and feelings, rather than succumbing to all desires, not indulging in desires, but not shutting them down. So that the world is only used as a background for needs. This means that everything is organized according to its share, so that it does not pursue the world, nor does it hate the world too much. If the heart has been infected with disease or despicable traits, then it must be treated by ridding itself of despicable traits in order to fill it with praiseworthy traits to obtain true happiness (Fathan Abidi, 2021).

The *takhalli* process was carried out at the *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH Hasyim Asy'ari's Mosque Kota kulon Bondowoso, namely through *isitighasah* activities. In the *istighasah* activity, the congregation carries out *suluk* activities (mediation or reflection on the sins that have been committed during life accompanied by practices of *dhikr* and prayer as a request or forgiveness for the sins that have been committed). Practices used in *istighasah* at the *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH Hasyim Asy'ari's Mosque Kotakulon

DOI: 10.31004/obsesi.v9i2.6924

Bondowoso uses *Ratib* Syaikhona Khalil Bangkalan with the aim and hope of getting blessings from Syaikhona Khalil Bangkalan.

Tahalli

After going through the stage of purifying oneself of all reprehensible qualities, the effort must proceed to the next stage called *tahalli. Tahalli* is the filling of someone's self with worship and obedience, the application of tawhid and praiseworthy and noble morals (Salmarita, 2022). In this soul-filled stage, if a habit has been given up, and then not replaced immediately, the void will cause frustration. Therefore, whenever an old habit is abandoned, it should be immediately filled with a new good habit. In the process of continuous practice, it will become a habit, and personality will result from habit, because the human soul can be trained, controlled, changed and shaped according to the will of man himself. If humans are able to fill their souls with praiseworthy traits, then humans will be able to empty their hearts of despicable traits and fill them with praiseworthy traits, so that all daily actions and behavior are always based on sincere intentions to seek the pleasure of Allah alone (Fathan Abidi, 2021).

The process of *takhalli* done in *Majelis Taklim* of Ihya' Ulumuddin book KH. Hasyim asy'ari's mosque is:

Habituation of congregational prayer

The head of the *Majlis Ta'lim* of Ihya' Ulumuddin book conveyed to the congregation how important it is to pray in congregation because the *fadhilah* is greater than the prayer performed alone. This is also practiced in the *Majlis Ta'lim* of Ihya' Ulumuddin book such as performing the *dhuhur* prayer before the khataman ngaji kitab and the asr prayer in congregation.

Book recitation

The recitation of books conducted at the *Majlis Ta'lim Ihya' Ulumuddin* book is to increase knowledge about religion and form a person with good character. Because Muhammad al Ghazali divided Ihya 'Ulumuddin book in several parts (*rubu'*) in outline. The *rubu'* referred to by imam al Ghazali are 1) *rubu'* of worship, 2) *rubu'* of custom, 3) *rubu' al muhlikat*, 4) *rubu' al munjiyat*. The division of content in the rubu' in the book of *Ihya 'Ulumuddin* can be seen in the table 1 (Badruttamam, 2022).

Table 1. The division of content in the rubu' in the book of *Ihya 'Ulumuddin*

Rubu' of worship	*Rubu'* of custom	***Rubu' al Muhlikat***	***Rubu' al Munjiyat***
Book of Science	Book of eating etiquette	The book describes the wonders of the heart	Book of repentance
Book of aqidah	Book of marriage etiquette	Soul training book	The book of patience & gratitude
The book of purifying wisdom	Book of the law of business (work)	Book of the dangers of stomach & genital lust	The book of fear & hope
Book of the wisdom of prayer	Halal & haram book	The book on the dangers of the tongue	Book of fakir & zuhud
Book of the wisdom of zakat	Book of etiquette for getting along (making friends)	Book of the dangers of revenge, anger & envy	Book of monotheism & tawakkal
Book of the wisdom of fasting	The book of 'uzlah	The book of the world's disgrace	The book of love & longing, willingness
Book of Hajj wisdom	Book of etiquette for travelling	The book of the disgrace of wealth & stinginess	The book of intention, truth & sincerity

DOI: 10.31004/obsesi.v9i2.6924

Book of etiquette for reading the Koran	The book of hearing & feeling etiquette	The book of the despicable nature of love of pomp & riya'	Muroqabah book & calculating deeds
Book of dhikr & prayer	The book of amar ma'ruf nahi munkar	The book despicable the nature of arrogance and 'jub	Tafakkur book
Wirid ritual book & its time	Book of life etiquette & prophetic morals	The book of the despicable nature of being deceived by worldly pleasures	Book of remembrance of death

The table 1, shows that the book Ihya' Ulumuddin describes the condition and situation of the Muslims which was the author's concern at that time. Al-Ghazali carried out this division (rubu') basically explaining the nature and meaning, such as the science of *dharuri* (does not require deep thought), because the science of the afterlife is divided into the science of *mu'amalah* and the science of *mukasyafah*. The science of *mu'amalah* is the path to the science of *Mu'amalah*. The science of *musyafah* is shown by signs which constitute a conclusion. *Mu'amalah* knowledge is divided into: external knowledge, which becomes the practice of the body parts, inner knowledge which becomes the practice of the heart and which passes through the body parts, sometimes customs and sometimes worship. Apart from that, many students study fiqh, which is used as a tool for debate, popularity, splendour and highlighting knowledge. This will damage science. According to Al Ghazali, this habit of educated people will eliminate *adab* and *dzauq* which are the culmination of the experience of seeking knowledge.

The Reading of *wirid*

The practice of *wirid* which is implemented in the *Majelis Taklim* of *Ihya' Ulumuddin* book KH. Hasyim Asy'ari's mosque has a special characteristic by adding *wirid ratibul hadad* and *atthas*. This is a ritual carried out after prayer, with the hope of forming spiritual morals for the congregation so that the congregation becomes better and avoids undesirable despicable traits and has a good personality.

The Implications of Sufism on the Morals of Urban Society at *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH. Hasyim Asy'ari's Mosque.

Seeing the current human phenomena which are full of problems and result in spiritual emptiness, it is time to look for a solution to make improvements in all aspects of people's lives and this is where Sufism has a very important role. Sufism plays a role in letting go of misery and spiritual emptiness to gain steadfastness in seeking God. Because the essence of Sufism's teachings is to achieve a direct and conscious relationship with God, so that a person feels in His presence and is free from anxiety, sadness and confusion.

The most basic teachings of Sufism that can be used as a solution in overcoming the problems of people's lives today is by carrying out self-introspection or in Sufism language known as *muhasabah* towards oneself. Meanwhile, Komaruddin Hidayat said that Sufism values in society have the aim of getting Sufism values to be involved and play a role in saving humanity from spiritual aridity, and introducing Islamic esthetic (mystical) values as a reference, especially to society (Rahmawati, 2015).

As was done at *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH. Hasyim Asy'ari's Mosque, the implementation of Sufism in all existing activities will certainly have an impact on the spiritual morals of society. Sufism education in this *Majlis ta'lim* aims to make the community or congregation into human beings. As for the results of the implications of Sufism for the spiritual morals of the community at the *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH. Hasyim Asy'ari's Mosque such as:

DOI: 10.31004/obsesi.v9i2.6924

Istighasah

The *istighasah* activity was carried out at *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH. Hasyim Asy'ari's Mosque makes the congregation aware of all the sins they have committed during their lives, namely through a process of reflection. Through the process of reflection, the congregation carries out *muhasah* or self-awareness so that the congregation repents to Allah SWT.

The Study of Ihya' Ulumuddin book

The study of the Book of Ihya' Ulumuddin which was carried out in the *majlis ta'lim* had an impact on knowledge and increased worship of the congregation, especially prayer services. This is achieved through the habit of *Dhuhur* and *Ashr* prayers in congregation which are carried out in the *Majlis ta'lim*. Moreover, in each Koran, examples are also given that are relevant to the conditions of problems that often occur in society, both from an economic, social and political perspective.

From the description above, it can be concluded that the implications of Sufism at *Majlis Ta'lim* of Ihya' Ulumuddin Book in KH. Hasyim Asy'ari's Mosque has both vertical (*habblumminallah*) and horizontal (*hamblumminannas*) impacts. The teachings of Sufism cover all aspects of survival, including the relationship between humans and God, the relationship between humans and humans, and the relationship between humans and their environment. All of these values can be obtained through approaching the Creator in accordance with the teachings of the Qur'an and Sunnah.

Conclusion

The values of Sufism really need to be developed in humans in this modern era because they are very urgent and play an important role in the well-being of human beings. In Sufism, there are teachings to strive for awareness of the soul and mindset of humans as servants of God. If someone has received Sufism education then he will have a strong fortress to face the confused dynamics of the times. He will be a person who is not easily shaken by stress and the threat of other spiritual illnesses. In the Qur'an it is clearly stated by God that by remembering Allah the heart will be calm so that by remembering Allah humans will not contract the disease of stress and doubt. All forms of events, whether pleasant or not, must be returned to the Creator so that one does not easily fall in love with the world, nor be disappointed if what one expects does not match what happens. This is the teaching of Sufism, namely that everything in this world is nothing but the implementation of God's provisions since ancient times.

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